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IV.—*Remarks on a Government Mission to the Fiji Islands.*

By BERTHOLD SEEMANN, PH.D., F.L.S., F.R.G.S.

Read, April 14, 1862.

IN 1859 Mr. W. T. Pritchard, H.M. Consul in Fiji and a Fellow of this Society, came to England in order to communicate to Her Majesty's Government that Cakobau (Thakombau), king of Viti or Fiji, had ceded the whole group over which his sway extended—a country about as large as Wales, or eight times that of the Ionian Islands—to the Queen of Great Britain. For various outrages asserted to have been committed against the life and property of citizens of the United States, the American Government had imposed upon Fiji a fine of 45,000 dollars, and the corvette *Vandalia*, Capt. Sinclair, had been sent to enforce the claim. In a country absolutely destitute of money—all exchange being carried on by barter—and having no regulated system of taxation, this sum was quite beyond the means of the Fijian king to pay; and one of the stipulations of the cession was that this debt, which the natives were ready to make good by assigning the proprietorship of 200,000 acres of good land, was liquidated. Capt. Towns, a patriotic citizen of Sydney, fully persuaded, like many other Australian colonists, that it would be highly desirable for England to possess the Fijis, actually offered to give a cheque for the whole amount, in order to remove, at least, one of the objections that might possibly be urged against the acceptance of the Fijian offer. One of the other stipulations of the cession was, that Cakobau should retain his rank and title as “king” in so far as the aboriginal population was concerned; while he made over to the Queen not simply a Protectorate, as the French have obtained at Tahiti, but the actual Sovereignty of the whole group, which, in order to give his cession full force, was ratified by *all* the chiefs in council assembled.

Her Majesty's Government deeming it necessary to obtain fuller information before any definite decision could be arrived at, in the beginning of 1860 I was asked to accompany Col. Smythe, R.A., F.R.G.S., on a mission undertaken for that purpose. Leaving Southampton on the 12th of February by the Peninsular and Oriental steamer, and touching at Mauritius, King George Sound, and Melbourne, I reached Sydney in April, and thence proceeded in the *John Wesley* to Fiji, a distance of 1735 miles—a free passage having kindly been placed at my disposal by the Australian Committee of the Wesleyan Missions. I first sighted the islands on the 12th of May, exactly three months after leaving Southampton, and saw the last of them on the 17th of November.*

* The information collected during that time has partly been printed in a Blue-book ('Correspondence relating to the Fiji Islands,' presented to both Houses of

The proper name of the islands is "*Viti*." In modern times they were first heard of in the Tongan Islands, the natives of which cannot pronounce a "v," and always substitute an "f" for it. The Fijians always speak of their islands as "*Viti*," and of themselves as "*kai Viti*," or men of Fiji. It is only in the eastern parts of the group, where there has been for a long time a strong Tonguese immigration, that the term "Fiji" occurs. As geographers have restored the native names of most of the groups of Polynesia, it is to be hoped that the more euphonious as well as more correct name of "*Viti*" will gradually replace the harsh-sounding and incorrect one of "Fiji."

Speaking generally, the Vitian Islands may be said to owe their origin to volcanic upheavings and the busy operation of corals. There are at present no active volcanoes; but several of the highest mountains, for instance, Buke Levu in Kadavu, and the summit of Taviuni, must in times gone by have been formidable craters. Hot springs are met with in different parts, earthquakes are occasionally experienced, and between Fiji and Tonga a whole island has of late years been lifted above the level of the ocean, whilst masses of pumice-stone are drifted on the southern shores of Kadavu and Viti Levu.

The deltas and alluvial deposits of the great rivers excepted, there is little level land. Most of the ground is undulated, all the larger islands are hilly, and the largest have peaks 4000 feet high; Voma in Viti Levu, and Buke Levu in Kadavu (both of which were ascended by us), being the most elevated. The soil is highly productive, and there is hardly a rod of land that might not be converted into pasture or be cultivated. Almost at every step one discovers traces that most of the land has at one time or other produced some crop. Though on the weather-side dense and extensive woods exist, few of them can be regarded as virgin forests, most having re-established themselves after the plantations once occupying their site had been abandoned. The re-establishment of the woods on ground at one time under cultivation can scarcely be adduced as a proof that the population has seriously diminished, but rather that the Fijians have for ages followed the same system of agriculture as they do at present, that of constantly selecting new spots for their crops when the old ones become exhausted.

The aspect of the weather-side of the islands is essentially different from that of the lee-side. The former teems with a dense mass of vegetation, huge trees, innumerable creepers, and epiphy-

Parliament by command of Her Majesty, May, 1862). The botanical results I am about bringing out in a quarto volume, illustrated by 100 coloured plates by Fitch ('*Flora Vitiensis*,' London, Reeve). The Narrative has been laid before the public under the title of '*Viti: an Account of a Government Mission to the Vitian or Fijian Islands*,' 8vo. London and Cambridge, Macmillan.

tical plants. Hardly ever a break occurs in the green mantle spread over hill and dale, except when effected by artificial means. Rain and moisture are plentiful, adding ever fresh vigour to and keeping up the exuberant growth of trees, shrubs, and herbs. Far different is the aspect of the lee-side. Instead of the dense jungle, interlaced with creepers and loaded with epiphytes, a fine grassy country, here and there dotted with screw-pines, presents itself. The northern shores of Viti Levu and Vanua Levu bear this character in an eminent degree, and their very aspect is proof that rain falls in only limited quantity, the high ridge of the mountains which form, as it were, the back-bone of the two largest islands, intercepting many showers, but sending down perpetual streams to fertilise the low lands of the coast. The lee-side would, therefore, more readily recommend itself to the white settler, as it requires hardly any clearing, and would be immediately available for sheep-runs, cattle-breeding, and cotton-growing.

The coast-line of most of the islands is encircled by a dense, more or less broken, belt of cocoa-nut palms. White beaches, formed of decomposed corals, may be traced for miles; whilst good soil in many instances extends quite to the water's edge, and trees, not numbering amongst the strictly littoral plants, overhang the sea. Mangrove-swamps are limited chiefly to the mouths of the rivers; hence the almost total freedom of the country from malignant fevers. In the windward islands, Lakeba and its dependencies, the weeping iron-wood, intermingled with screw-pines, abounds, and considerable tracts of the country are covered with our common brake and other hard-leaved ferns. The general physiognomy of the country is decidedly tropical; tree-ferns, bamboos, ten different kinds of palms, epiphytcal ferns, orchids, and pepper-worts, fully accounting for this fact. Whole districts, however, have a strictly South-Australian look, and the mountains, above 2000 feet elevation, a vegetation peculiar to themselves. Nature has been extremely bountiful in distributing her vegetable treasures to these islands; but perhaps the best proof of their extreme fertility and matchless resources is less furnished by the fact that a country with at least 200,000 souls constantly supplies provisions to foreign vessels—having an immense number of cocoa-nuts withdrawn from consumption by a primitive and wasteful process of making oil for exportation, and cultivating, comparatively speaking, only a few acres of ground—than by the almost endless series of vegetable productions useful to man.

Sugar-cane, coffee, tamarinds, and tobacco are cultivated with success: 4 oil-yielding, 5 starch-yielding, plants, 4 different kinds of spices, 12 different species of edible roots, 11 pot-herbs, 36 edible fruits, an endless number of medicinal drugs, fibre-yielding, scent-yielding, and ornamental plants, and a long list of first-class

timber-trees, are amongst some of the productions of the islands. The sandal-wood, which first brought Europeans to these shores, has become quite extinct for all purposes of commerce ; but some of the woods of Fiji are now regularly exported to the Australian markets, and fetch a high price. Yams hold the first place in the domestic economy of the Fijians, forming their staple food, and great attention is paid to their cultivation. Some of them are of such gigantic dimensions, that a single root would be large enough to feed twenty people. All vessels touching at the group lay in supplies of yams, giving calico, knives, axes, firearms, and powder in exchange.

If I understand the nature and requirements of cotton aright, the Fijis seem to be as if made for it. Cotton requires a gently undulated surface, slopes of hills rather than flat land : the whole country, the deltas of the great rivers excepted, is a succession of hills and dales. Cotton wants sea air : what country could answer to this requirement better than a group of more than 200 islands, surrounded by the ocean, as a convenient highway to even small boats and canoes, since the unchecked force of the winds and waves is broken by the natural breakwater presented by the reefs which encircle nearly the whole? Cotton requires further to be fanned by gentle breezes when growing, and rather a comparatively low temperature : there is scarcely ever a calm ; either the north-east or the south-east trade-wind blowing over the islands keeps up a constant current, and the thermometer for months vacillates between 62° and 80° Fahrenheit, and never rises to the height attained in some parts of tropical Asia, Africa, or America. In short, every condition required to favour the growth of cotton seems to be provided, and it is hardly possible to add anything more in order to impress those best able to judge with a better idea of Fiji as a cotton-growing country of a high order. Although an introduced plant, cotton has become in some parts perfectly wild, and spread over all the littoral parts of the group. Six different kinds have come to my knowledge. In a small experimental plantation which I made at Somosomo, the seeds which I brought out from England, presented by the Manchester Cotton Supply Association, began to yield ripe pods after the first three months, and I was able to take home a crop raised from the very seeds I took out with me : it was the best New Orleans cotton, twelve pods weighing an ounce.

Politically, the Fijis are divided into a number of petty states, all of which are either tributary to Bau, or pay tribute to states so circumstanced. Bau owes its ascendancy chiefly to having been the first familiar with powder and shot. That event took place in the beginning of this century, and was brought about by Charles Savage, a Swede, whom some have supposed to have been one of a number

of convicts escaped from New South Wales, but whom Captain Erskine has ascertained to have been an honest sailor. That he was a shrewd man, to whom all the whites then in the group looked up, is generally admitted. He was at once acknowledged a great chief at Bau, and married into several of the highest families. Had his offspring lived, they must have become the rulers of the land, as the rank held by the mother descends upon the child, even if the father should be a man much below her in social station. Charles Savage seems to have known that he could never aspire to the highest honours, but he fully hoped that his children might. In this hope, however, he was disappointed. No sooner were his children born, than by a tacit understanding between his wives and the ruling chiefs they were all put to death, and he died childless and without handing over the country to the white race, as seems to have been his intention to do. But it was not solely to firearms that Bau owed its permanent ascendancy. Like England, but on a Lilliputian scale, it is a great naval power, able to send its fleet of war-canoes, some of which measure more than 100 feet in length, to any part exhibiting signs of disaffection, and to this day Bau "rules the waves" around all the islands you see on that large diagram before you.

One of the pictures exhibited, painted by Captain Wemyss Anderson, represents Bau in 1860. The town looks now very different from what it did before the introduction of Christianity. All the large heathen temples, which by their pyramidal shape gave a peculiarly local colouring to old pictures of the place, have been destroyed, and only their foundations remain. The top of the island, where you see the British flag waving, was formerly a mere receptacle for rubbish; but by the industry of the Wesleyan missionaries it has been converted into smiling gardens and eligible sites for dwelling-houses. Not without emotion did I land on this blood-stained island, where probably greater iniquities were perpetrated than ever disgraced any other spot on earth. The ovens in which human bodies were baked hardly ever grew cold. It was about eight o'clock in the evening when I stepped on shore, and, instead of the wild noise that greeted former visitors, family prayers were heard nearly from every house. To bring about such a change has indeed required no slight effort, and many valuable lives had to be sacrificed; for, although no missionary has ever met with a violent death from the hands of the natives, yet the list of those who have died in the midst of their labours is proportionally great. The Wesleyans, to whose disinterestedness the conversion of these degraded human beings is due, have, as a Society, expended about 75,000*l.* on this object; and, if the private donations of friends to individual missionaries be added, the sum swells to the respectable amount of 80,000*l.*

The religion which Christianity is endeavouring to supersede, and has superseded in all the smaller islands and the coast districts of the two larger, is fully deserving of philosophical study. Its cardinal points are, the belief in one great Being, the Creator and Governor of the World, called Degei, the immortality of the soul, future reward and punishment, and the worship of ancestors. There are no idols or images of any kind. Degei, the Supreme God, identical with Tangaroa or Taaroa of other parts of Polynesia, is supposed to reside at Na Vatu—a mountain on the northern shores of Viti Levu—the Fijian Mount Olympus. His sway is universally admitted in all the islands, whatever the local gods may be. Only in some islands temples are erected to him, which, like those devoted to the minor gods and ancestors, are of pyramidal shape, and placed on the top of terraced mounds. The nearest approach to them I can find is presented by those of ancient Mexico and Central America: indeed the Fijian temples may be said to be indifferent copies of these. The strong conviction the natives entertain of a life hereafter is the real cause why at the death of a man his wives are strangled, so that they may follow him to the region of bliss. The spirits are supposed to take their departure from the extreme west end of Vanua Levu; in which respect the Fijians agree with most Polynesians, including the New Zealanders, that their souls are believed to take their departure always from an extreme western point. In their worship of ancestors the Fijians agree with the Japanese, Chinese, and Kaffir tribes of Southern Africa, and in a modified sense with ourselves, who, though it may not be quite orthodox, are quite willing to allow, under the garb of poetry, that departed parents kindly watch over the poor orphans whom they left behind.

The people of Bau are a very fine race, nearly all chiefs or members of noble families. Most of them are over 6 feet high, well proportioned, and often of a handsome cast of countenance. In Fiji a man is estimated by the height of his body, and little men are regarded with great contempt: our authorities at home would do well to mind this fact in the selection of any officers they may send out. In a measure this is explained by the fact that here as all over Polynesia the chiefs and upper classes are as a rule considerably taller and of superior mental development to the people they rule. They know every plant, animal, rock, river, stone, and mountain; are familiar with the history of their country and its legends; very strict in observing every point of their complicated system of etiquette; they can row, sail, swim, and fight, and build houses and canoes better than the common people, and are first-rate agriculturists. It is thus that, amongst a people not able to fall back upon dress and finery to lend distinction to rank, dignity to station, they manage to keep

their position and enjoy its advantages, as they fully deserve to do.

In case the Fijis should become a European colony, Bau will not remain the capital. It is built on a small island, and quite unsuited for an active commercial intercourse. In the islands the question is much debated what place would have the greatest claim to that distinction. I heard of four, viz., Galoa Bay, Levuka, Port Kinnaird, and Suva. Galoa Bay is on the southern side of Kadavu, with a beautiful harbour suitable for the largest ships, and easy of access. It has been surveyed by Mr. Pritchard, and will doubtless be taken advantage of when the projected steam-communication between Sydney and Central America starts into life. But Kadavu is too far away from the body of the group to offer a fit place for the new capital. Levuka has always been a favourite resort of the white population, and it has a tolerably good harbour, accurately surveyed by Capt. Denham; but there is no room for a town. Rocks rise almost from the water's edge, allowing only one row of houses to be built; and unless a series of works are commenced, similar to those which make Valetta a city of terraces, there is no hope of making Levuka anything but a trading village. Port Kinnaird is the next place which puts in a plea. It is a fine port, perfectly landlocked; and if a portion of Moturiki could be devoted to a site for a town, it would speedily rise in importance. The settlement which Mr. Pritchard has started is on the island of Ovalau, opposite Moturiki, and would probably have a good chance if its advantages were not totally eclipsed by Suva, in Viti Levu. So convinced has every one able to form an opinion become that Suva will be the capital, that the land around the harbour, worth recently a few pence per acre, has now risen to 20*l.* per acre: 10*l.* I saw actually refused. And yet nothing has been done to bring about the change. The general conviction that Suva *must* be the capital seems to have done it all. The advantages offered by this place are really great. Here you have a good harbour, mud bottom, deep water right alongside of the shore, sheltered by a reef, and having a passage for the largest vessels to beat in and out. When once outside the passage there is clear sea-room—no outlying shoals and reefs. Suva commands besides the largest agricultural district in Fiji, through which run fine rivers, navigable by boats for many miles inland, having outside reef-communication completely round Viti Levu, with the exception of a few miles on the southern shore and the westward, and continuing to the northward to Vanua Levu, and along the entire southern shores of that island. The convenience of inside reef-communication is demonstrated by parties employed in sawing timber. Logs are purchased at a distance of 40 miles from the sawing-pits and floated up by natives at a trifling cost. Were there no reef, this would be a

matter of impossibility. Suva Point is a gently undulated country, free from swamps, and about 3 miles wide or thereabouts at the base. It has on one side Suva Bay, and on the other Laucaia Bay—the latter also an anchorage, with many conveniences. The Point itself is open to the prevailing winds, and thinly timbered with bread-fruit, cocoa-nut, dawa and other trees, of no great growth, and easily cleared off.

From Bau we proceeded to Rewa by way of the Rewa River, and a canal made by the natives, cutting short a long sea-passage around the south-eastern portion of Viti Levu. It being ebb, we went by boats; but our schooner, the *Paul Jones*, was successfully taken through the canal at full tide. Gales and heavy rains detained us longer than we expected at Rewa, where a meeting with the chiefs was held. Thence we passed southwards to Kadavu, anchoring in Tavuki Bay, the geographical position of which has lately been ascertained to be in lat. $19^{\circ} 3' 9''$ s., and long. $178^{\circ} 6' 23''$ e., by Mr. Sedmond, Master of H.M.S. *Harrier*, Captain Malcolm M'Gregor. We found there three large American whalers, who had put in for wood, water, vegetables, and pigs. They expressed themselves much pleased with the abundant and cheap supplies here obtained, and said they would henceforward always come to Fiji, in preference to any other groups, where the charges had of late become exorbitant.

Kadavu is a beautiful island, and, except perhaps around the summit of Buke Levu, its highest mountain, nearly everywhere cultivation or traces of former cultivation could be seen. We crossed over the Isthmus of Yarabale to Galoa, or Black Duck Bay; our boats being hauled across by the same contrivance the natives employ in getting their canoes across. Galoa Bay would be eminently useful if a steam-communication should be established by way of Fiji. There is a reef outside, with several passages through it, acting as a natural breakwater. We made two attempts whilst at Kadavu to ascend Buke Levu; but heavy gales and rains frustrated our attempts. Some weeks later, however, Mr. Pritchard and I reached the summit; and, as the first Europeans achieving that event, left a bottle, which those who may follow our footsteps are at perfect liberty to uncork in order to familiarize themselves with its contents.

From Kadavu we crossed over to Navua on Viti Levu, situated on the river of the same name, which comes from the north, and has never been explored by any European traveller. There are several deltas at its mouth, the largest of which, called Deuba, is full of fine groves of sago-palms (*Sagus Vitiensis*, Wendl: a species quite new to science). Mr. Pritchard and myself had previously visited this place, and made every arrangement with Kuruduadua, the ruling chief, a man more than 6 feet high, for penetrating

into the interior. We anchored the *Paul Jones* off the town of Navua, which is about 4 miles up the river, and on its right bank. It had been burnt a few years previously by the Americans, and now consisted of about 80 houses. There was no temple in the town; but a very large one was seen a little distance up the river.

Chief Kuruduadua was very glad to see us again, and so were the people. He had faithfully kept the promise we extracted from him previously, not to allow any more eating of human flesh in his dominions. The large iron pot, to which Dr. M'Donald alluded in the *Journal of this Society*,* was quite rusty, and had evidently not seen the fire since our last visit. Kuruduadua had not as yet been accessible to missionary influence, and was still a heathen; but he was tolerant in his religious views, and rather favoured than hindered the spread of Christianity amongst his subjects. On Sunday morning I heard him asking two men whether they were Christians or not: on their replying in the affirmative, he reprimanded them for not attending Divine service, as the drums, the substitutes for bells in these parts, had left off beating some time. These drums are made of hollowed trunks of trees, and can be heard a great distance off.

We started for the interior on the 21st of August, early in the morning; all embarked in canoes, and accompanied by Kuruduadua. For some miles we passed a rather flat country, dotted with villages and temples, the banks of the river being lined with feathery bamboos and sago-palms. Gradually the scenery became bolder: rocks rising to the height of 300 feet; waterfalls, looking like so many streaks of silver, became numerous; and splendid tinted trees abounded. We had to cross several rapids, and at one of them one of our canoes was carried away, dashed against the rocks, and lost its outrigger: the luggage was saved. Judging from the dead leaves and twigs observable in the crowns of the trees, the Navua must be navigable for even large boats during the wet season.

Towards dusk of the first day we came to a part where the river had been blocked up by large masses of rock, thrown down, the natives assured us, about 50 years ago by a great earthquake. Here we had to leave our large canoes, and take smaller ones, which carried us to Nagadi, a considerable town, where we remained for the night; and where pigs and innumerable yams and taros had been packed for our benefit and that of our large flock of attendants.

The next morning we again took to our canoes, and about noon finally left them to proceed on foot to the town of Vuni-wai-vutuku, and thence to Namosi, the capital of Kuruduadua's dominions.

* Vol. xxvii., p. 253.

This place had been reached a few years before by Mr. Waterhouse and Dr. M'Donald, from the east ; we now reached it from the south, thus connecting our mutual discoveries. Voma Peak, a mountain about 4000 feet high, was ascended by us ; and, from angles taken at its summit, its position has been laid down, and the westward course of the Wai-dina, or THE river of Viti Levu, as given in the Admiralty Chart, shortened about 20 miles.

From the top of Voma we could plainly see Moturiki, Batiki, Gau, Bega, Yanuca, and Ovalau ; even Kadavu was looming in the distance. As far as the eye could reach over Viti Levu, we beheld nothing but a succession of hills and dales ; nor did we see any higher mountains than the one we had ascended. People on the coast assured us a large plain, a kind of tableland, existed in the centre of Viti Levu ; but repeated inquiries led to no satisfactory result. The natives owned there were several fertile valleys of considerable extent ; but nothing came up to the description given to us, on the coast. They had heard, however, of a lake on which canoes were.

Namosi is situated in a lovely valley, very much reminding me of Ischl. The Wai-dina is now, during the dry season, a mere streamlet ; a man has no difficulty in wading through. The banks are lined with shaddocks, Seville oranges, and palm-trees ; and the valley is cultivated with many sorts of bananas, yams, and taros. The hill-sides would be well suited for tea and coffee.

The political meeting at Namosi was highly interesting from the large body of people flocked together. Kuruduadua enumerated a great number of tribes under his sway, some of whom were quite unknown to us even in name. The dominant tribe, he represented, had gradually fought its way to the southern coast of Viti Levu, and Namosi was still regarded as its capital, though Kuruduadua usually resided at Navua. There was no trace of European culture or training visible amongst the assembled masses—all the men being in an almost absolute, the boys in a perfect state of nudity—often painted red and black, and their hair done up in many different and extraordinary ways. Among those assembled was an old man, who had seen *five* generations of Kuruduadua's family, and had *great-great-grandchildren* then living, the eldest of whom, a fine boy, was 10 years old. Another man, who was living with him, had seen *four* generations of the same family,—not a bad proof of the fine climate of Fiji, or the physical constitution of its inhabitants.

The people were seated in a semicircle ; Kuruduadua and his councillors on the steps of the *Buri-ni-sa*, or Town-hall. He said that he and his people had made up their minds to "lean upon England," as he expressed it, in the manner agreed upon with Mr. Consul Pritchard. This was, probably, the most satisfactory

meeting I attended. All the others were held on or near the coast, and it might be said that fear of British men-of-war made the natives so unanimous in ceding their country, and ratifying the cession with alacrity: but here was a powerful people, in the very heart of the mountains, who, if they choose, could hold out against almost any large force, and who cheerfully offered to transfer their rule to England.

While my companions had left for the coast, I remained behind at Namosi to investigate the neighbourhood, and pick up what information I could about a people who—strange paradox!—sat down to cry when we departed, and yet had the bones of those eaten at cannibal feasts suspended in the trees! I soon gained their confidence, and they allowed me to pry into all the ins and outs of the place. Their reluctance to impart information about the cannibalism they practised soon vanished: I even got them to fetch me the vegetables eaten with *bokola*, or dead man, and the peculiar kind of tomato (*Solanum anthropophagorum*, Seem.) of which the sauce is made. In Europe I had heard it as a popular anecdote that cannibals object to us white folks because we taste salt; but I found that the Fijians eat salt with human flesh as they do with any other meat. Again, whilst they eat all other food with their fingers, human flesh is only touched with wooden forks having three or four long prongs. Great objection is manifested to any of the forks being seen, and they pass as heirlooms from generation to generation. All these forks have names, often obscene ones, and I had some difficulty in obtaining a few specimens for my ethnological collection.

From what I could learn, it requires a strong digestion to partake of human flesh; and the widow of the late Governor of Namosi assured me that her husband, the notorious Na Ulumatua of M'Donald's narrative, would be still alive if he had been able to refrain from it. But people—never mind where they live—have to make *some* concessions to the circles in which they move; and he, poor fellow! had to partake of bodies slain in battle, or in a rebellion, as a matter of course, as a duty he owed to society. This brings me to the real drift of the cannibalism as practised in Fiji. The lower classes and women do not participate in it—only the upper and chiefs; and they do it, not because they have a weakness in that direction, but simply to exhibit the essence of revenge and punishment. To say to a Fijian "I will eat you," or remind him of any of his relations who may have shared that fate, is the greatest insult one could offer.

One day I was asked to see the "crown jewels." They were kept in a wooden box, in charge of the widow of the late Governor of Namosi. First, there was a necklace made of whales' teeth, the first that ever came to these mountains; secondly, a large

whale's tooth highly polished, and carefully wrapped up in coconut fibre (whales' teeth are in Fiji what diamonds are with us); thirdly, a cannibal fork in the shape of a club, and bearing the name of "*Strike twice*," i. e., first the man, and then his flesh. A lot of other crown property had been burnt when the Americans some years ago destroyed Navua. A short club, which would kill a man when thrown at him, and was never known to miss, formed part of this precious collection.

The natives were extremely kind to me, and did everything to please me. The Governor of Namosi, Kuruduadua's brother, prided himself, and not without reason, upon his cookery, and would make me puddings with his own hand; every day a different sort. The Fijians occasionally prepare monster puddings, 20 feet in circumference. In the evenings I was entertained with Fijian tales, some of which I wrote down. As the Court was still in mourning for the late Governor, the natives were sorry they could not get up any dances, or else they would have been most willing to do so. Finally, I was asked to marry and settle in the town; and when telling them that I had already entered that happy state, I was informed that the ladies who courted my alliance would not object in the least to be second or third.

I escaped these and similar temptations by returning to the coast, accompanied by a large body of natives. A young chief, who had become much attached to me, and followed me like my own shadow, went on board with me and begged hard to be allowed to go with me to my native country. I had the greatest difficulty to dispel the illusions he entertained about Europe. I told him that in Fiji he was respected, prosperous, and happy; and I could not promise him the same in Europe, where all, except a favoured few, had to work hard in the grand struggle for competition; that he would have to pay high for clothing, shelter, food, and fire; all of which he either did not want here, or had in abundance. He remained with us till we hoisted sail, and then stepped into his canoe, quite heart-broken with disappointment.

From Navua we went over to Bega, once more to Kadavu and Ovalau, and thence around Vanua Levu, and part of Taviuni. I paid another visit to Somosomo, where I had been a month after first landing in Fiji, and where I found my cotton plantation in a highly flourishing condition.

I finally left Fiji on the 18th of November, 1860, and returned to England in March, 1861.
